

THE
SHAKER MANIFESTO.

AN OFFICIAL MONTHLY.

G. A. LOMAS Editor.
Shakers, N. Y.

VOL. VIII.—JUNE. 1878.—No. VI.

THE SUPERNATURAL.

ANTOINETTE DOOLITTLE.

A belief in the supernatural, in intercommunion of spirits with mortals in some form,—is as old as the history of our race. This belief, under whatever name it has passed, has been to human kind, like the fructifying rays of the sun in spring time. However different its modes of application, to meet unfolding conditions, as we trace it through the history of past ages, it has been the same soul-pervading, absorbing element, in effect, from the day that the angel of the God visited Hagar by the fountain of water in a wilderness, until our own time. We trace the same undying trust in especial providences—in angel ministrations—good and evil omens—visions, revelations and prophetic inspirations in every age and cycle of human existence.

What greater evidence could be given, that the essential soul-part in man and woman, lives on eternally in spheres above and beyond the earthly stage of existence? and that there is one Source and Center of life and light, from which the strong faith—living hopes, thoughts and desires, have come down to us in one unbroken chain. We need to be clear-sighted not to impute imperfections of historians in many instances to real

events as they transpired, and thus judge that the chain, if not broken, was imperfectly linked together.

It is stated that "God created every herb of the field before it grew." The plan was formed, but there could be no expansion or growth—no outward expression—until the Creative Power in the inner worlds stimulated and quickened the germs, each in its proper order and place. From inorganic matter, through animated nature up to man, the acme, we trace God's handiwork, and mark His footprints; but in man and woman alone do we find the dual image of the great and good Powers that formed and gave birth to worlds, and peopled them with intelligent beings capable of reasoning with God the Father, and of entering into close communion with the Heavenly Mother and rejoicing in her love.

God breathed this dual life into man and woman—in-spirited—and gave them living souls; and placed them a little lower than the angels, and endowed them with capacity to hold communion with intelligent beings, both in the terrestrial, and celestial spheres.

Hence, the never dying faith in super-

natural agencies which has been apparent in all ages, tribes and nations; however crude their ideas may have been, yet they have had their *deities*, and forms of worship, and belief in some great overruling Spirit that controlled destinies. That belief has been a vitalizing principle in human hearts—a preserver if not the main spring of action. Pagans have had their oracles—kings, their prophets; Hindoos, their One invisible God, manifested through millions of spirits, whom they approached through the mediumistic agencies, and chanted praises in conjunction with the Spirits of Singing Stars.

Greece and Rome had their temples of deities, where miraculous cures were performed—their consecrated mountains and grottoes where they worshiped, and their deep caverns held so sacred that they were guarded by nymphs. Some of those caverns were so sacredly esteemed that they were visited by people from all the surrounding States, and Nations; even kings and law-givers went to consult the oracles there. Those caverns were usually guarded by females, who were required to dress in simple style, and to be strictly pure and temperate in life.

It is quite possible that those caverns were vaulted sepulchers of some of the early christians, who fled to, or built caves in the earth in which to hide from the ruthless rage of their persecutors, and where thousands lived and died. Would it be unreasonable to suppose, that having been thwarted in their mission in earth life, that by permission, or command, they should return in spirit, and from the mouths of the very caverns, where they suffered for the maintenance of principles that were dearer

to them than life,—speak truths in the ears of the people through anointed mediums, that they were not permitted to pronounce while in human form? There may have been more “method than madness” in those cavern utterances.

If the avenues between the visible and invisible worlds had been entirely closed to mortals, long ere this would the race to which we belong have perished or become extinct. Now, as in the past, there are false prophets or mediums extant in the land; such mediums are false in their own life practices, and are liable to be ministered to by spirits who are like them. Others, who live purely and truly, receive ministrations from a divine source—from spirits who scale the ladder of truth that leads to higher circles in spirit life.

Faith in spirit intercourse was never more prevalent among earth's inhabitants, than at the present time. Multitudes openly avow their belief, while others less honest,—or through fear of losing popularity, resemble Saul of olden time who disguised himself and went secretly to the woman of Endor—a materializing medium,—and sought an interview with the spirit of Samuel.

Mt. Lebanon, N. Y.

OUR SOCIAL RELATIONS.

O. C. HAMPTON.

Perhaps it may appear reasonable to some persons, that mankind should be good merely for the abstract, intrinsic value of goodness in itself; and consequently in the pursuit of it, we should not confer with any motives looking to the securing of our own happiness, considering this would be directly selfish.

This argument seems plausible to

some minds. To others, however, it seems to have no foundation in common sense but an insane attempt to stand upon nothing. We once asked one of these transcendental persons this question: Suppose you loved God or good, with all the unselfish noble disinterestedness attainable, and he should decide to consign you,—soul and body—to a burning hell fire forever; do you think you could have so much devotion and love for Him and so little reference to your own happiness, as to go on loving God for *his own sake*, and good for *its own sake*, the same, as if your devotion and love ultimated in your own eternal blessing and happiness?*

This brought him at once face to face with the extreme results of his own theory, and he paused for a time as if undecided, whether to take the fearful leap over the precipice of insane attachment to his creed, or risk his condemnation by desiring his own happiness. But he deliberated not long. Insanity was more than a match for him—his creed was inexorable and over he went.

If social relations could possibly be built upon such foundational theories as this, they would be worth nothing when obtained. Neither would they add one atom to the sum of human weal, albeit they might add infinitely to the woe thereof. But near of kin to this error, is another, which is this, that the soul's progress to higher perfections necessitates an everlasting increase of cross, more and more painful conditions of discipline as we go farther and farther Heavenward forever.

* This, to us, appears to beg the question, for, such a decision and consignment, without just cause could not, possibly proceed from a good source, it is contrary to the nature of goodness—*Editor.*

This doctrine is another Calvinistic abomination annihilating every bit of the light, peace, and freedom legitimately belonging to the gospel scheme. Besides it is a superstitious error, and that is the least of its bad qualities. It represses ardor, extinguishes hope and kindles the flames of a hell of a suicidal despair.

Persons who are brought conscientiously to believe in such gloomy doctrines, must necessarily become gloomy, disconsolate and unable to minister comfort and contentment of mind, to those around them. These tenets for this reason are poor material (nay, worse than none,) out of which to evolve the warm magnetism of the social state.

The best argument against them however is to be found in the invaluable archives of experience. And though it would be easy to deduce their falsity from the very bedrock of reason and common sense, yet absolutely impregnable proofs are to be afforded from a gospel experience and progress, to higher and holier conditions; and these proofs are within the daily, practical reach, all the time.

We have been more than half a century laboring, and earnestly reaching, after greater perfection in practical purity and personal righteousness. Over every single one of those years have been able to look back and notice an unmistakable improvement, both as to fitness for the comforts and joys of communistic life, and also in individual goodness.

Each one of these years, have some of the low rudimentalisms of our natures been swept from the path of existence, never more to return. And with these have gone all the painful discipline nec-

essary to enable us to slough them off.

Each one of these years, after we had plowed, sowed and reaped the harvest of the year's labor, we have, uniformly found more good wheat and less tares; and have rejoiced therein more, and suffered less than the previous one.

Throughout all these years we have diminished the necessities for bondage, and opened wider the fair vista of freedom which of late years seems to stretch away into the almost infinite "Liberty of the sons (and daughters) of God."

Where now are those feelings of painful pressure and severe discipline of self, which we felt absolutely indispensable in earlier experience, to subdue the lower elements and produce material fit for the growth of the higher, elements of life; together with the days and nights of trials, temptations and tears? "Gone, all,—to mingle with the years beyond the flood." And though the ghosts of the sorrows of yore, stalk silently in the dim and distant galleries of memory, yet they only bring up by contrast, a feeling of more serene peace and security; like unto the mariner, who, for years tossed on the billows of the ocean, is at last safely moored within harbor, hearing, only the distant boom of the terrible tempest.

Even external confidence has been gradually developed in others, with whom we hold responsible relations, who might be easily excused for not being able to trust our inexperience, when we could not trust it ourselves.

Union Village, O.

We want less of creeds, but more trust; less of ceremony, but more of work; less of solemnity, but more genial honesty; less doctrine, but more of love.

RATIONAL FUNERALS.

ELDER F. W. EVANS.

A year or two ago the AMERICAN SOCIALIST published an article upon "Shaker Burials." It has been going the rounds of the press ever since. A few weeks ago the *New York Times* had a cleverly-written burlesque of the same of two columns. Now the *Pittsfield Eagle* republishes the original article with some happy remarks. It says:

"The coffins of the Shakers are made of good pine timber, with neither paint nor veneering, varnish, glittering metal nor any ornamentation whatever about them. A pane of glass near the head of the coffin permits the friends to take a last look upon the face of the dead; and the pall is a simple white cloth. The funeral discourse consists of a few kindly words for the good the departed had done, or of candid criticism of faults and weaknesses, that others might know how to avoid them. It would be a great relief to the poor and middle classes to have Shaker funerals become as popular as Shaker brooms and garden-seeds."

Generations who have drawn their sustenance from the earth should contribute at death to the support of those who follow after. Burial grounds should be converted into public parks; the graves twenty feet apart, at each grave a tree upon which the name of the deceased may be cut, as Virgil wrote ages ago:

"The rind of every tree a name shall know,
And as the rind extends the name will grow."

Soon there would be splendid groves of valuable timber all through the nation, ornamental and sanitary, instead of the unsightly and wasteful common graveyards, or the extravagantly expensive cemeteries of Auburn and Greenwood.

Two old grave-yards at Mt. Lebanon are planted with trees, with head-stones removed.

From an article published in the *Sunday Sun* Feb. 17, upon the Chibehas, a pre-historic people of South America, I quote: "According to Ballart, the mass of the people were buried with their jewels, arms and food, in the open country, with no other sign but a tree to mark their grave." Nothing new under the sun; what is has been, and what has been will be reproduced. The trees were rational; the burial of treasures and sacrifice of friends irrational.

From some of those cemeteries vast quantities of objects of gold and deer's horns have been taken. Near Bogota, 24,000 ducats' worth of gold was extracted at one time. In 1535, in the province of Carthage, an immense number of burial-grounds were found, so ancient that tall trees were growing upon them, from which cemeteries the Spaniards are said to have realized a million ducats. Golden emeralds, medals, serpents, eagles, mitres and crosiers, crescents, bracelets, rings and beetle-shaped figures were found of the same metal. A golden porcupine, weighing five arambas and a half; also the image of a boy holding a stone for grinding music, all of gold. In a temple were found ingots, tiles, and figures of men, birds, serpents and insects, in fine gold.

Look at these ancient, pre-historic evidences of national customs in the earlier ages of the human race. Schliemann is unearthing treasures of Eastern people buried with the dead. Recently he took \$25,000 from one tomb, and altogether has made his immense labors pay.

The loss to a nation with such irrational habits of burial is incalculable.

Take ancient Egypt. The labors of her people, that were worse than wasted upon the dead, must have been sufficient to banish poverty from the whole nation. Her embalming of humans and animals was immensely expensive, enough so to have impoverished any other nation, not as rich as Egypt.

Moses wisely reversed this whole national practice, and instead of embalming the dead made it a defilement to touch a dead body; and instead of a grave being a place to visit, it was a place to be avoided. For forty years the Israelites were buried in the wilderness, and their bodies went to enrich the land that furnished them their manna.

In an economical, rational point of view, simple Shaker burials, with the planting at each grave of a timber-tree as above suggested, would save millions of property, now lost, and add millions in valuable timber to each coming generation, as the result of adopting a system of Rational Burials.

The doctrine of the resurrection of the body is the foundation of the honors paid to the body after the soul has left it. Spiritualism, which proves that the soul exists in spirit-life independent of the body, annihilates the doctrine of a physical resurrection. Shakers being Spiritualists repudiate the physical resurrection, and dispose of "remains" in accordance with the idea of "dust to dust;" hence their strictly Rational Funerals.

Mt. Lebanon, N. Y.

It is a glorious occupation, vivifying and self-sustaining in its nature, to struggle with ignorance and discover to the inquiring minds of the masses the clear, cerulean blue of heavenly truth.

WAITING.

LIZZIE C. DORE.

Who of mature years has not sometimes lifted his eyes in mute envy to great Nature which is so calmly waiting? Every heart lives in the expectation of a time to come. But the floods of time have often swept away all the old landmarks of the past ere the expected season arrives.

Only those are worthy of the noblest things, who have exercised God's gift of patience—who have proven their firmness and ability by remembering that waiting does not mean, to single out some object or desire and sit down listlessly by the way-side, waiting for the wheel of fortune, in its revolutions, to cast the treasure at our feet, while we are anticipating our own cherished joys, we can perform, daily and hourly, work for our brethren and sisters.

We can wait when we are tempted to censure; we can wait before uttering the unkind retort; we can wait a thousand times upon the weakness of others. And when we have ceased to question, whether life has most sour or sweet, and have learned to make doing good the burden and care of life, God will send to us in some quiet noon-time the reward for all loss, all pain, all grief, and in the hush of that holy hour, our souls will grow stronger, and we shall yearn for a larger and closer inheritance, with Him who is waiting for our perfection.

Union Village, O.

INDIANS. No. 4.

JAMES S. PRESCOTT.

When human rights are invaded it moves to action the discordant elements

of human society and arouses the combative principle; and when these gain the ascendancy over the moral and spiritual faculties, they lead to "brute force," which terminates in war and bloodshed. All wars are antichrist and demoralizing to the morals of the people; and those nations which engage in wars, calling themselves *christian are against Christ*, and nearly two thousand years behind the age.

It is said on good authority that within the last seventy five years the United States have expended more than a thousand millions of dollars, besides sacrificing thousands of human lives in carrying on wars with the Indians. If we look into the cause of these vast expenditures and sacrifice of lives, we shall find that all wars originate from the violation of human rights, in one form, or another, and sometimes on both sides. these choosing rather to settle their difficulties with the sword than by peaceful arbitration.

What was it that brought on the war of the American Revolution? It was the violation of human rights. It was "taxation without representation." And what was that but an invasion of human rights? What was it that brought on the war with England in 1812? It was the violation of human rights—the law of "free trade, and sailors' rights." What was it that brought on the war with Mexico? It was the violation of the international law of human rights. What was it that brought on the "civil war" between the North and South in the U. S.? It was the violation of human rights, caused by holding four millions of human beings in oppression under a free govern-

ment, and not allowing them any rights before the law whereby they could get redress for their grievances. What was it that brought on the war with the Indians on our western borders? It was caused by robbing them of their just rights; by punishing the innocent and letting the guilty white man go free; and this kind of vicarious atonement will never apply to the Indians, without provoking hostilities, because of its gross injustice. The Indian believes that "he that doeth wrong ought to suffer for the wrong he doeth," whether he be a white man or an Indian; and we cannot see why the Indian is not right in his conclusions.

The same cause brought on all the Indian wars for the last two hundred years. It was, in not giving them equal rights before the law, whereby they could get redress for their grievances. When solemn treaties are made and entered into with the Indians, the same as with civilized nations, and ratified by the highest authority in the U. S. government; and then treating them as outlaws and vagabonds, having no rights; hunted, and shot down, as wild beasts of prey, we say it is an outrage upon humanity and a disgrace to our civilization. The law of human rights is not only invaded but has been grossly violated on the part of the U. S. agency or by irresponsible persons connected with it in dealing with the Indians. This is proved from official documents in the "Reports of the Commissioner of Indian Affairs." We believe however, that there are some honorable exceptions in the U. S. agency.

It would not be creditable nor complimentary to our nation, to say, that out of forty millions of people in the U. S. there were not some honest and honora-

ble men employed in the Indian agency. We believe there are many, and especially so, was Gen. Grant's Quaker Agency. But, it must be admitted, that in the best of families a black sheep is sometimes found; or having "*black legs*" at least, even as among the twelve elected ones, there was one Judas; but this did not make them all dishonest.

When the first founders of the American Republic openly avowed and publicly declared before the world, "that all men were created equal, and endowed with certain inalienable rights among which were life, liberty, and the pursuit of happiness," we believe they were inspired to pen that document, and they were honest, and earnest in their declaration, and that it was intended to be just as applicable to the African, and to the Indian of the forest, as it was to the venerable Fathers themselves, who gave utterance to such noble sentiments. All men means all races, colors, and peoples; red, copper, black, and white, and the Indians were included in this equality. Hence in denying the Indian this equality before the law, is a flagrant violation of human rights.

North Union, Ohio.

THE ESSENES.

FLAVIUS JOSEPHUS.

There are among the Jews, three Philosophical Sects, distinguished by the different denominations of Pharisees, Sadducees, and Essenes, which last maintain a more rigid discipline than the rest.

The Essenes are Jews by birth, and seem to have a greater affection for one another than the rest of the Sects.

They reject pleasure as an evil; but esteem continence and a conquest over the passions, as a cardinal virtue. They neglect wedlock; but select the children of others, while they are young and docile, and adopt and train them up as their own. They do not absolutely deny the moral fitness of marriage, and the succession of mankind continued thereby, but guard against the frailty of women, and can hardly admit an inviolable attachment to one man.

They hold wealth, and what are called the good things of this world in contempt; so that they are equally strangers to riches and poverty, as they have all things in common; or, in other words, the whole society live like brethren; being all equal sharers in one common patrimony: upon such principle, no man can be contemptible for being poor, nor honorable for being rich.

They think oil a defilement, and value themselves upon the simplicity of their appearance, provided their garments are white and clean.

They appoint stewards for the management of their common stock, and leave it to their discretion to make distribution out of it to every man in proportion according to his need.

They have no certain place of abode, but disperse themselves through different cities, towns and villages, where they are ever open to receive and entertain any of their own sect, and treat them, though strangers, with the same familiarity as if intimately acquainted.

They carry nothing with them, when they travel, but arms for the security of their persons. They appoint, in every place, some one to take care of their strange Brethren, and provide them with lodging, food, apparel, and necessities

in general. The dress they wear resembles that of children when they are under the charge of masters and governors. Nor do they change their garments or shoes, but when one is torn, and the other worn out.

They neither buy nor sell, among themselves, but supply each-other's wants; not by way of exchange, but an obligation on the one party to give, and the other to receive.

Their piety towards God is extraordinary, as they never speak a word of the common affairs of life before sunrise, but, upon certain traditional forms of prayer, imploring divine protection for the day. After this act of devotion they betake themselves to their several occupations and employments in which they labor, with great diligence to an hour before noon, when they assemble in white veils, and bathe in cold water. Upon this purification they retire to their apartments into which it is not permitted to any one of another sect to enter. From thence they enter into a refectory or dining hall, as into an holy temple, and sit down without uttering a word.

The attendants place their loaves in order, and bring each one a plate of a single kind of food, which is not touched, before the priest pronounces a blessing; and in like manner he returns thanks to the Divine Donor, after meat. This duty performed, they lay aside their white garments, as in some degree sacred, and resume their ordinary occupations till evening; when they return to supper in the same manner, and, if there be any strangers they sit down with them. Their houses are free from clamor and disturbance. They speak by turns, and observe a gravity and silence which excite the veneration of stran-

gers, and arise from a constant course of moderation and sobriety.

Every man is free to help the virtuous, though they are restrained from relieving their kindred, without permission from their superiors. They curb their passions, and are eminent for their fidelity, and preserving peace and good order. Their word is as sacred as an oath, which they avoid as worse than perjury, accounting man, who cannot be believed without bringing God for a witness, as a liar, and unworthy of confidence.

When a person is disposed to become a member of the society, he is not immediately admitted but prescribed the mode of living for one whole year, and presented with an axe, a girdle, and a white garment. If, in that course of time he has given evidence of his continence, they, in some respects, change his diet, and allow him the benefit of the water of purification. But, he is not permitted to enter the refectory, till he has passed two years probation of his integrity, upon which trial he is taken into the society upon the following conditions.

He is first to bind himself by solemn declarations to love and worship God, and observe justice towards man, to injure no one of his own accord, nor at the command or persuasion of others; to declare himself an enemy to the wicked, and a friend to the righteous; to show fidelity to all men, and especially to those in authority; as they are the ministers of God; by His own appointment. He is likewise to declare, that, if ever he should attain to an elevated station, he will never abuse that power to the injury of those who are subordinate to him, nor distinguish himself by any

peculiar ornament of dress; that he will love, and embrace the truth, and reprove those who speak falsehood. He binds himself also, to keep his hands free from theft, and fraudulent dealing, and his mind [from the desire of unlawful gains.

Those who are detected in heinous offences are excluded from the society, and generally come to a miserable end, as they are bound, by an oath not to receive even a morsel of bread from the hand of a stranger, and thus compelled to graze like beasts till they perish. In this distress the society sometimes compassionates a case, and receives the delinquent again, deeming the punishment, in some degree, an atonement for the offence.

In the administration of justice they are singularly strict, determining nothing without the concurrence at least of an hundred voices; and from their sentence, once passed, there is no appeal.

Next to the supreme authority of God himself, they hold in reverence that of their Legislator, Moses—whom, if any one blasphemes, he is punished with death—they ascribe great honor to their Elders, and to a majority of the people, deeming it highly reasonable to obey the one, and hearken to the other. When there are ten members in council, no particular one is to speak, if the other nine are against it. They hold it indecent, and even immoral, to spit toward the middle of the assembly, or upon the right hand of it.

They observe the Sabbath with greater strictness than any other sect of the Jews; as they not only prepare their food the preceding day, to avoid kindling a fire upon that day, but will not move a utensil from one place to another.

They live to a great age, many of them to an hundred years, and upwards, which must be ascribed to the simplicity of their diet, and their temperance in general. They are also firm and hardy, contemning the miseries of life, and accounting an honorable *death* more desirable than an inglorious existence. Upon divers occasions neither burning, nor the most exquisite torture could force from them an irreverent word of their Legislator, (Moses,) or the breach of one of their rites. Tortures they endured, not only without supplication and tears but with cheerfulness of countenance, defying their tormentors, and yielding up their breath with serenity and composure, in the assurance of exchanging the present life for a better in the future.

They firmly believe the mortality of the body, and, that the soul, being of the nature of the subtilist air, is incorruptible and immortal, and, by a kind of attraction enclosed in the body, as in a prison; but, that when it shall be freed from these corporeal bonds, or from a long slavery, it shall ascend to the regions of bliss.

There are those among the Essenes who pretend to the spirit of prophecy, founding their presages upon holy writ, and using preparatory purifications to fit them for the work; and it is observable that they seldom fail in their predictions.

THE SHAKER NOVITIATE COVENANT.

—
DRAWN UP BY,
ELDER H. L. EADES.
—

WHEREAS, I, the undersigned, have this day attached myself as probationa-

ry member to the United Society of Believers at (_____)

_____ and it being my desire to live with said Society according to the known faith and customs thereof, that I may receive the benefits arising from the observance of the rules, regulations, moral, and religious instructions of the same.

THEREFORE, agreeably to the custom of said Society, I hereby covenant, promise and agree, that I will never prefer any account, claim, nor demand against the said Society, or any member or members thereof, for the Use of any money or property brought into said Society, nor for any labor or service which I may perform or render while residing in the same, over and above what I may receive in food, clothing, washing, and other necessary support: And, whereas, it is further mutually understood and agreed that I shall be free to withdraw from said Society whenever I am dissatisfied therewith, and that after sufficient and timely notice shall have been given by me I shall receive all the money and other property which I brought into said Society, or their value at the time it was brought in. Therefore I further agree and promise that so long as I am permitted to enjoy the benefits and privileges of said Society I will faithfully conform to the rules thereof, and will not find fault with the said rules, requirements, regulations, worship nor teachings, by acting or speaking against the same so as to create dissatisfaction, disunion, or inharmony in the family; provided this shall not be so construed as to prevent a free and respectful inquiry of the leading authority into the reasons of said rules and regulations; and if I shall fail to comply with this agreement such

failure shall be deemed sufficient cause for loss of membership with said Society, and upon being desired so to do by the leading authority of the family in which I reside, will peaceably withdraw from the same.

Witness my hand the—day of—A.D. 18—

Attest:—

South Union, Ky.

Christ in the order of Male and Female.

ELDER F. W. EVANS.

The question may be asked: If Christ be the Son of God, the *second Adam*, the Lord from heaven, of whom the first Adam was a figure,—Where is the *second Eve*, the Bride?

Answer: It is according to the figure when *their* name was called *Adam*, before the woman was separated. So was the Christ when *they* first descended in the form of a dove, from heaven, and lighted upon Jesus.

To this important fact we have the clear testimony of Christ's witness,—John,—who says "Ye yourselves bear me witness, that I said, I am not the Christ; but that I am sent before him, to bear witness of him;" adding, "*He that hath the BRIDE is the BRIDEGROOM.*"

But the friend of the Bridegroom, who standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice. This my joy therefore is fulfilled. He must increase; but I must decrease. *He that cometh from above is above all.*" (John iii. 28, 29.)

Did Jesus come from above? Nay! "He was made of a woman;" "made under the law,"—*born in a stable.* "He" (Jesus) "*that is of the earth, is earthy; and speaketh of the earth.*" "He" (Christ) "*that cometh from heav-*

en is above all; and what he hath seen and heard, that he testifieth;" as he said, "*I proceeded forth and came from God.*" (John viii. 42.)

Here, then, we have the testimony of John, that this was the Christ, the Bridegroom; and that the *Bride* was with him. He already "*hath the Bride;*" which *Bride* had yet to be manifested in a chosen vessel of her own order,—a female whom God would, in the time appointed, prepare and raise up for that very purpose.

This would be the second appearing of Christ; and this is the reason why there must of necessity be a *second* appearing.

The *first* Adam made his *second* appearing in EVE, the mother of all living. The *second* Adam must needs do the same, by appearing the *second* time in a SECOND EVE, the Mother of all living in the new creation; or evidently the figure would not be fulfilled.

And, like as there was no natural offspring, until after the appearance of the *first Eve*; so neither could there be any spiritual offspring, or true Christians, "sons and daughters of God," until after the appearing of the *SECOND Eve*, in and through a *natural woman*, even as the *first* appearing of Christ was in and through a *natural man*.

Therefore it is our province to testify to mankind, that Christ has made "*his second appearance, in and through the female order,*" "without sin unto salvation, to those who look for him," as assuredly as he ever made his *first* appearance *in and through the male order* eighteen centuries ago.

And, in so doing, we explain why the primitive Christians only saw things "*as through a glass darkly,*" "*knew but in part,*" and could only *prophecy* of the

other "part":—why they cried "*Abba, Father,*" by the spirit of adoption only, and not as real sons and daughters:—[they, being only "a kind of first fruits," were "groaning within themselves, and waiting for the manifestation of the sons (and daughters) of God," in the future:]—and why all the doctrines of real Christianity, revealed in that day, have been either perverted, entirely lost sight of, or are rendered of none effect, as to the salvation of the *soul* from sin, or of the body from physical suffering, by antichristian traditions and commentaries.

Also, we render an intelligent reason, even to the Materialist, as to why there had to be two appearances of Christ at all, and we show how, and in what way and manner, these two appearances could and have taken place.

WE say, if the people called *Shakers* do not exhibit and show forth, *with an increase*, before all men, the faith, spirit, doctrines, and principles of the primitive Church, together with power over evil, (in their own souls,) let that decide the whole question.

But if they *do* give incontrovertible evidence of living in possession of all these spiritual gifts and graces, and also of having that love one to another which puts beyond a doubt their relationship to "the Author and" now the "*Finisher*" of the true and pure Christian faith, (by which love, he foretold that all men would be enabled to "know" his disciples in his second appearing;) then, notwithstanding the words and arguments which we set before you, if ye believe not that Christ has made his second appearance, yet, we still ask you to believe us for the very "*works' sake.*"

If Christ has come, but has done no

works that evidence the fact of his coming to the children of men, then they do not sin in *not* believing and receiving him.

But, if he has done the works, (in and by his people,) which no other man ever did, then is there "no cloak" for those who *see* and *know* it, for not closing in with and obeying the greatest manifestation of truth that has ever been made upon the earth.

We close, with feelings of love and kindness towards all our fellow-creatures, however much they may differ from us in works, or upon this or any other subject; being confident, that time, and the inevitable course of events, will clearly and satisfactorily demonstrate the entire truth of the above testimony.

And that Holy and Eternal Mother Love, will yet be fully revealed and made known to all rational, intelligent souls, whether in or out of their mortal bodies; and also, that then will the first-born Daughter,—"*Love,*" the Heavenly Mother of the new creation of God,—the *spiritual order*, be "justified of all her children" in Zion, who, by words and works, have borne faithful witness to her existence and appearance, to redeem the lost sons and daughters of earth.

Mt. Lebanon, N. Y.

ANN LEE.

Her work, her People, and their Critics.

Fourth Paper.

It is not possible at this late day, to know precisely what were the inducements, that attracted Mother Ann and her faithful few to the wild, swampy district of Watervliet, where now stands the beautiful Church Family; and we are left to conjecture that the reasons were, preferences of seclusion, to the

continual embarrassments of persecution and imprisonment. It is certain, however, that no spot within an area of miles would better answer the description given their location—"a dark and dreary wilderness." A few acres were secured by John Hocknell, and a log house erected, about three hundred rods North of the present Center family, and in this they lived for three and a half years; and herein, and contiguous to it, they held their very solemn meetings, which soon created intense excitement, calling out many investigators.

It was at this place, that, the company being too great for the limits of the house, that Mother Ann addressed the people from the doorway, saying: "We have but little room in our house, but we have a great deal of room in our hearts."

In the year 1779 a deeply religious revival was enacted at New Lebanon, N. Y. among the Baptists, under the leadership of Joseph Meacham. Of its being a revival of the real Christian religion, in distinction to the bubbling so-called revivals of later times, it may be stated, that it led to an earnest looking after, and preparation for the *Second Coming of Christ*; which preparation caused them to change their lives as far as they could, conformably to the life of Jesus; and did not result, as commonly in these days, in an increase of marriages commensurate with the zeal of the revival spirit.

As before stated, exciting rumors had gone abroad, concerning Mother Ann and her peculiar faith and testimony, some of these rumors being construed into deadly ridicule and hate, others, prompting investigation. Having held his Church under the baptism of the revival spirit, as long as he could without assistance, and looking around for relief, Elder Meacham, hearing of the *strange people* forty miles distant, despatched messengers of inquiry, who returned with the most glowing accounts of what they had seen, heard and felt, and demonstrating to their people that "these people are from God, having the very gospel of Christ for which we have been waiting." Then, in the spring of 1780, did the gospel, now known as Shakerism, open in earnest. Very many members of the Churches of New Lebanon, N. Y. and

Hancock, Mass. visited Watervliet, heard the testimony of Mother Ann, to return converts to the faith, that "Christ had verily made the *second advent* in and through the testimony of this woman Ann Lee!"

Among the rest, came Joseph Meacham himself. He was a man of the sterner kind of material; not easily moved without just reasons; and until he had completely exhausted his batteries of opposition, he was determined not to believe.

It is stated, that having met and answered every other question of Meacham's, that of her being a woman and a teacher finally came up for adjustment, Elder Meacham putting the question in all bluntness: "What right have you, a woman, to teach or to preach, when the scripture plainly forbids it?" With that readiness of reply for which Mother Ann was notable, she simply answered: "When the man (Jesus) is gone, then the woman (Ann) has her right!"

This ended all controversy on Elder Meacham's part—was "the feather that broke his camel's back"—and he immediately submitted himself to her instructions as simply as a little child, returned to his people with the Shaker Cross, upon which he first crucified himself unto the world, and ever afterward held it up as the hope of the nations, and to his own people in particular. Mother Ann termed him her "first-born son in America," and well did he merit the honor.

It became necessary, in consequence of the multiplicity of inquirers to Watervliet, that some extra provisions should now and then be made, for the sustenance of "the little flock;" and these were variously sent by those journeying thither for counsel and instruction.

The country being in the midst of its war for Independence, occasions were sought by those inimical to the faith, to arouse public indignation. And it was while David Darrow was on his way from Lebanon to Watervliet, driving a flock of sheep as a donation to the founders of the faith, that he was followed by evil men, arrested, taken back to Lebanon on a charge of treason, and was from there sent to Albany with Joseph Meacham, under guard, to be there tried by commissioners for the great offense of treason. His sheep they stole, dividing them among themselves.

Being arraigned, they were required to make such promises as were inconsistent with their faith, and they utterly refused to do so. They, together with John Hocknell, were cast into prison; and soon after Hezekiah Hammond, Joel Pratt, then Mother Ann^{*} Mary Partington, William Lee, James Whitaker and Calvin Harlow were arrested for the same cause, and kept them company in incarceration.

Those Believers that were not arrested, were allowed communication with those in prison, and to bring many comforts for their bodily sustenance; and it is our high honor to add, that every kindness that could be accepted by them, was amply tendered by the citizens of Albany, N. Y., and their descendants have never unto this day, learned to be unkind to us, the people called Shakers!

It is remarkable, too, that while they were in bonds, they were visited by many, who there became converts to the new faith, confessed their sins, frequently in the midst of a crowd; and otherwise did the faith grow, in direct opposition to the calculations of its enemies who had thus deeply planned its obliteration.

Soon, however, Mother Ann and Mary Partington were separated from the rest, taken to Poughkeepsie, N. Y., it being the intention of their persecutors to banish them to the British army then lying at New York. Being foiled in this, they remained in prison, until Gov. George Clinton, getting information of the outrage of imprisoning these parties for conscience' sake, when the country was fighting for freedom of conscience, he speedily released them all, when with the greatest joy, they returned to their swampy home, where they were visited by large numbers from several of the eastern states, many of whom became converts.

To those who would read of the swampy surroundings of this settlement in Watervliet, at that and a later date, we refer them to *THE SHAKER* for June, 1877. Today, these swamps are nowhere to be seen; but instead, fertile fields occupy their places.

During the great advent of Spiritualism among us, between the years 1837 and 1841, John Rogers of martyr fame, came to our people and sung the following hymn, which

he asserted he, in company with one hundred other spirits had sung on the spot where the Church now stands, more than fifty years before: the hymn was used for many years afterward, in our celebrations upon the 6th of August:

"Come, lovely eagle, Liberty, and free Columbia's shore;
Break loose the bands that bind her, to old England's power.

For lo! a bright star has arisen in England,
But severe persecution shall cause it to flee
To Columbia's shore for protection.
May God, in his wisdom hasten thy flight,
Oh, lovely eagle, Liberty!

Come to Wisdom's Valley;*
This is the place prepared for thee;
Though, now a dark and dreary wilderness,
Yet it shall become a fruitful field.
Come pretty Mother—come pretty mother—
We wait for thy coming—we invite thee to come!"

* The spiritual name that Water Vliet was christened with at the great influx of Spiritualism before alluded to.

O CAN CHRISTIANS FIGHT?

May God hasten the time when war shall be buried—that grim old breaker of hearts. Carry him out on a rusted shield. Put him down in the most desolate part of all the earth. Bury his sword with him. Heap on his grave-stone broken chariot wheels. Let widowhood and orphanage clap their hands over his burial and the winds howl for requiem.

TALMADGE.

War is the fruitful parent of crimes. It reverses all the rules of morality. It is nothing less than a temporary repeal of the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are included. The morality of peaceful times is directly opposite to the maxims of war. The fundamental rule of the first is to do good; of the latter to inflict injuries.—*Robert Hall*.

War is the barbarous custom of duelling extended to nations.

One murder makes a villain;—millions a hero!—*BISHOP PORTEUS*.

We praise men for fighting, and punish children for doing the same thing.

The slavery of a soldier is worse than that of a negro.—FRANKLIN.

No two things are more opposed than the Christian and warlike spirit.—PARLEY.

When will christians learn that it is just as wrong to kill at the command of governments as to do it of their own free wills.

The greatest of human calamities, after a defeat, is a victory—[Wellington.

The news of war, the description of cities taken, of victories won, of men killed, are of a poisonous moral influence. They paganize a christian people. They make them forget the sermon on the Mount, and the prayer on the Cross.—A. A. Livermore.

Whence is it that wars still disgrace the self-styled christian world! It is owing to the doctrine of expediency. If christians had boldly looked in the face of their duty, as developed in the New Testament, this senseless infernal system of wholesale butchery must long ago have ceased.—Robert Southey.

SOINTILLATIONS FROM PEEBLES.

Christianity, as it was uttered and lived by Jesus Christ, was divine; but modern Christianity, with its political intrigues, immense estates, aggressive wars, cramping creeds, ceremonies, and superstitions, is a sham—a cancerous blotch upon the civilization of the nineteenth century.

Salvation is a process—a soul-growth—a blossoming and ripening up of the spiritual nature. It comes to nations and to individuals through the *Tau* of the Chinese; the *Buddha* of the Orientals; the *Logos* of John, and the *Christ* of the New Testament—comes as vegetation, flowers, and golden harvests come through the warmth and light of the sun. This Christ-principle is the “savor of life unto life.”

Demons are not necessarily spirits peopling the spirit-world. The other day I hastily jumped into a third-class railway coach. It

was crowded with men, excitedly engaged in talking war, in swearing and cursing—three of them were shamefully intoxicated. Listening to their babble, I wondered that so many good and beautiful things come to us from over the river of death. So long as men put such filthy and poisonous stuff into their bodies, as tobacco, and beer, and swine's flesh, so long will war continue on earth, and the dying swell the demon-sphere of existence. The body must be purified. The very atomic materials must be hyper-vitalized and spiritualized. Herbs, nuts, vegetables, precious grains, and delicious fruits, ripening in the sunlight, deposit such rich and refined tissues only, as can build up a pure bodily temple for the soul.

True and genuine Spiritualism is the gospel of Jesus Christ; and the good spirits come to us to demonstrate a future conscious existence; to guide our feet in the paths of virtue and wisdom; to comfort all that mourn, and lead us into the green pastures of purity and peace.

The light of their love is the sunshine of our souls. They call upon us to overcome the world—to create the heaven now that we hope to enjoy hereafter.

Spirit-life is an active life, a social life, a retributive life, a constructive life, and a progressive life. Reason and affection, conscience and memory, go with us into the future state of existence. It is *real* life.

Spiritualism settles three questions of momentous import:

I. That man has a conscious existence beyond the grave.

II. That all individuals commence that existence precisely as they leave this, mentally and morally, retaining their identity and memory.

III. That this future existence is one of mental progress and spiritual unfoldment for all human intelligences.

A little boy who went to church was told to remember the text, which was: “Why stand ye here all the day idle? Go into my vineyard and work, and whatsoever is right, that I will pay thee.” Johnny came home and was asked to repeat the text. He thought over it awhile, and then cried out; “What do you stand round here doing nuffin', for? Go into my barnyard and work, and I'll make it all right with you.”

CORRESPONDENCE.

North Union, Ohio. May 1, 1878.

Editor Shaker, Dear Brother:

Last Sabbath, came to hand our beautiful **MANIFESTO**, calling to mind the "Tree of life," yielding its fruit every month, and whose "leaves are for the healing of the nations."

And if these truths—these life freighted leaves do not exert a powerful influence in healing the nations, so much the worse for the nations.

The man who can read these pages and not feel his spirit stirred with the noblest emotions of which the human soul is capable, is, it seems to me, "fit for treasons, stratagems and spoils."

The professor of Christianity, who has attentively perused the last issue,—April—and whose faith still remains unshaken in the dogma of vicarious atonement, is, I think, sadly lacking, either in candor or discernment, or both. The two articles alone, "*Teachings of the SHAKER MANIFESTO*" and "*SHOULD all be SHAKERS?*" carry the reflective mind into a region of thought where sophistry dispels as a mist, and Truth shines in upon the soul "with healing in its leaves."

Where the fall of man is seen to be the transgression of God's laws, and his redemption, a return to obedience; where reproduction stands out prominently, as the one important feature in the natural order of creation; its perversion to purposes of mere pleasure by the human race, the cause of their spiritual death, and the entire renunciation of the works peculiar to that order as exemplified in the life of Jesus and his followers, the only possible means of being "born again" into spiritual life.

Here one stands, as it were, upon "the pinnacle of the temple," and sees "the kingdoms of the world and the glory of these" pass away like the imagery of a dream, and, as a mighty wave, the knowledge of the way of life sweeping over the earth with a rapidity and force which nothing can suppress.

Yours in love,

WATSON ANDREWS.

South Union, Ky. May 3, 1878.

We are all pleased with the improved appearance of **THE SHAKER MANIFESTO**—though it seems that all do not endorse your theology. For my part, you can handle Paul and the rest as you may please, I think they need bringing down; they have been worshipped too long for humanity's good. If we are to believe the records that have been handed down for our perusal—they "went a fishing" more than once; and for all the world were like some of these flesh and blood creatures with whom we now eat, drink and have our being.

J. R. C.

THE SHAKER MANIFESTO.

The Preaching of Songs.

In nothing, is the mere sentimental, or the really practical of religion more clearly demonstrated, than in the tone or embodiment of hymns and songs.

Those denominations that are indifferent to *good works*, unless they are accompanied by a peculiar *faith*; which, relying on the good physician to take the medicine that the patients may get well, find a redundancy of mere sentimentalism in such versifications as begin:

"Jesus paid it all—all the debt I owe;

"Nothing—neither great nor small—

"Remains for me to do;"

as also, in "There is a fountain filled with blood," drawn from the veins of somebody else!

In the pretty, much-used hymn, "Jesus, lover of my soul," we have excellent evidences delineated, by the faith of grateful, but impractical, helpless and lazy sinners; while in "Nearer my God to thee" we have evidences of a generous leaning toward something to be done, in order to accomplish the nearness, "e'en though it be by a cross."

We have been singularly moved, while reflecting that the practical sentiments expressed in the little song :

"Must Jesus bear the cross alone,
"And all the world go free?
"Nay, there's a cross for every one,
"And there's a cross for me;"

are sung with as much zeal, by the same denominations, using the first named! Looking through a score of "hymnals" and "gospel song" books, we found much to admire—much beautiful sentiment to which we paid willing tributes of admiration—but a predominance remained of the merely grateful, indolent, lazy sentiment—grateful that some one—Jesus—was going to do the salvation, while the holders of such a belief were to be the saved!

The sentiments of many hymns and songs are pretty, but *ignis fatuus* like, misleading and dangerous; having little else to recommend them than a pleasant tune, and meaningless, devotional sentimentalism. In such songs, the consecrated, life-element of the *worker* for Jesus—the imitator of Jesus' life—is wanting; and without this practical element, in becoming in deeds, a follower of the life of Jesus, there is, even in the beautiful eulogies expressed for him, much that is as useless and dry as dust.

While we can join, with much unction, in songs of praise to God for the knowledge of the way of salvation, and of Jesus who first taught and lived this salvation, we realize how meaner than lip service it is, to sing in praise of a life we will not magnify except in song—will not live its precepts and practices—but in our hearts despise all thoughts of the copy, and scorn the company of those who choose to live as Jesus did!

Turning from much sickly sentimentalism in song, we commend for criticism and

study, the practical sentiments of Shaker hymns and songs. In them will be found a working ardor, a practical religion, of which all professedly Christian people should be possessed. No idolatrous bowing and bending to a person; but a constant adoration of principles, that mean all the time, casting off the bad, and putting on good life.

Many of our home songs are fully as plain, more so, in sentiment, as they are beautiful in tune; and they mean much more for Christian life than merely pleasing the ear! But many of our later hymns can be reached by multitudes; and we challenge the Churches for better, practical following of the Master, than is found sung out by our singing pilgrims, living under the continual crosses imposed by genuine Christianity.

We name first, "*The Christian Pilgrim*"—no hiding behind an "atonement" in it—no "faltering" to please a carnal mind. In "*Faith in God*," and "*Power of Faith*," we get ideas of a *faith*, that means *works* all the time—one that requires active efforts and a clean, pure heart.

We would call particular attention to "*Resurrection*"—a beauty—every line of which is filled with a progressive theology and living religion. We quote :

"Dying daily, 'tis the conscious evolution of the soul,
"In a life of endless progress, as the ages onward roll;
"Dying, just as seasons changing, leave the forms that pass away,
"Higher life, new growth unfolding, smites the old with sure decay."

and so on for several stanzas, and all, most beautifully practical. As a call to duty, true theology and pure religion, what can excel "*Spirit Voices*?" "*Season of Devotion*" is delightfully instructive; so is "*Over the River*." What can bring us into practical sympathy with Jesus more than "*Christ's Sufferings*?" and when, having made the prac-

tical of all good sentiments ours, by a clean, self-denying life, like unto Jesus—the best worship imaginable—what can exceed the beauty of “*My Savior?*” We particularly refer to this last named, as worthy of universal use.

If there is a denomination that more clearly expresses practical Christianity in its songs and hymns, than does the Shaker Church, we want to know what denomination that is, that we may pay it our worshipful respects.

EDITORIAL NOTES.

INCONSISTENCY.

England is now roused by the spirit of war; the people demanding of the government an opportunity to kill and be killed. Very probably their request will be granted; and after the fullest gratification of their godless, savage, blood thirsty feelings, then will come the strongest appeals for, and jubilation over a peace that should never have been broken.

Now, the wildest enthusiasm is for war; assassination staring him in the face, who being prominent as an official, dares plead for peace. By and by, the same punishment will be meted out to those who would prolong the war; while rejoicings will be the order of the day, that the butchery, privations and worse than death are brought to a close.

Our testimony is for PEACE, now and always. No Christian can use carnal weapons nor fight; never did so. We oppose wars of households, and wars of nations. All wars are the results of lusts for lands and women. Elder Evans says: “Those who marry, will fight.”

As we claim that Marriage, as well as War, is without the pale of christianity, the proper parties do the fighting—but these are not Christians. “Else would my servants fight.”

A POWERFUL COMPLIMENT.

The Boston and Albany R. R. Co. has recently placed on the road, a new, beautiful, powerful and speedy locomotive, giving it the name of “THE SHAKER!” Alive to such a compliment, we hope “The Shaker” may be worthy of its name, profitable to the company, meeting with no mishaps, and always carrying with it a reminder of the principles of the people whose name it bears. Thus will it be an active, rushing missionary.

GOD BLESS THE AGED.

From Maine to Kentucky, and from all the Societies and hamlets corresponding with us, a unity, of blessing THE MANIFESTO by the aged, is recorded, with the first exception to be heard if there is any.

On a flying trip to Mt. Lebanon, recently made, we met nearly a score of these saints, whose ages included 75 and 102! Had we been some one much better than the editor of THE SHAKER MANIFESTO, we might have been more worthy of the long line of blessings showered upon us.

Every one of these took especial delight in THE MANIFESTO; and with the blessing of *one such saint* in its favor, we can very pleasantly bear contumely and the croakings of the other class, until death relieves them or they reform.

Every one wishes to have Truth on his side; but it is not every one that sincerely wishes to be on the side of the Truth.—*Whately.*

For the Children

QUONDAM SAILOR.

WILLIAM G. LIBBEY.

CHAP. V.

Having decided to make the place described in the previous chapter, our home, we settled into a somewhat regular manner of life, which was indeed more comfortable than journeying through tangled bushes, and over sharp coral with our bare feet.

Our domestic habits were each day pretty much alike. When we awoke in the morning, it was my practice to read aloud from the Bible to my brother John. This I did in a devotional way, commencing at Genesis. We had proposed to read it through by course, but after a few chapters I found John had very little interest in the exercise. On being awakened he would listen a few minutes and then go to sleep again, leaving me to enjoy the Bible alone. This soon became rather a dull affair, and after plodding along through Genesis, Exodus and into Leviticus, it was given up.

We often read from it as our devotional feelings came and went, like the rise and fall of the tide in the lagoon,—which was not very bad—as it ebbed and flowed daily.

Now let me describe how we managed our cooking, when settled at our port of entry.

When we arose in the morning the fish for our breakfast were swimming in the sea, but they were so easily caught that we were quite sure of a nice mess of white fish, after we learned their habits. By taking a handful of small bits of coral and throwing them into the water scattering them well over the surface, our white fish would come rushing up, then we would throw in the hooks baited with some kind of shell fish, and seldom failed of catching sufficient before the flurry was over.

The reason we assigned for the fish rushing up when the pebbles were thrown in, was that they feed upon flying fish, which, in rising

from the water, make a noise similar to that made by the pebbles. When they come up, the sharks would frequently come with them, and as they were too heavy for our fishing gear, whenever they bit, we were sure to lose our hooks and line, which was a very serious loss, as we had no means of procuring more.

After having lost several hooks and lines by sharks, I took most of what line I had left, and twisting two parts of it together, and attaching one of our largest hooks, started out. Casting the hook and line into the tidal passage,—which was about thirty yards distant from the hut, my brother called my attention, and losing sight of the fish-hook by attending to his call, a large shark had seized the bait, and was closing his vise-like jaws upon it, while I held out a bit of stick, to which the line was made fast, with all my strength, but it availed nothing, for the shark in his native element was too strong for even two parts of good cord line, and it parted within six inches of my hands, leaving me ready to cry with vexation, from so serious a loss.

This may seem rather childish, but we were more than a thousand miles from any inhabited island, and knew of no way to supply our need. But necessity is said to be the mother of invention, and it proved thus in our case, for finding an old whale lance-head, and fastening it to a stick, it made a tolerable good spear with which to kill fish. My brother proving very skilful in its use, succeeded in taking a nice large fish very soon after he began to use it, and thus by hook or spear we had a good supply during our stay on the island.

As already stated, seabirds were plenty, and so very tame, that whenever we wanted a booby to roast, we could easily catch one without going very far from our hut. This was not very often, for we preferred our good fish, to the flesh of these sea-fowls, which had a rancid, oily flavor quite disagreeable to the taste.

We did not see but one kind of land bird, this was the Paroquet, dressed in all the colors of the common parrot, only much brighter. They were rather shy, and we did not catch any alive. My brother killed one as he was curious to examine its beautiful plumage.

One morning, John awoke me saying he

heard a rooster crow; on listening a few moments, sure enough, we heard old chanticleer sound out his notes loud and clear on the morning air, reminding us of our dear New England home, five or six thousand miles away in the East. John was very anxious to catch this crower, and rising early he went off through the wet bushes and darkness, in the direction of the sound. He was absent until about sunrise, when he came back out of patience with his ill success, in not capturing the little spanish bantam,—the only real wild fowl we found on the island. I told him I would try to catch him the next morning, at this he pouted a little saying: "You will succeed about as well as I have."

The next morning I arose very early, and taking a course in the direction we last heard our chanticleer, proceeded very softly; soon he sounded the first note of the morning, then I stepped briskly forward, stopping only when the crowing ceased. The second time I started, I came within a short distance of the little harbinger of domestic life. He had stationed himself in the midst of a clump of Palmetto bushes, which were inaccessible to my further progress, except by crawling, and this was no easy undertaking, as the trunks of these bushes are interlaced in a wonderful manner. As I could only move when the bird was crowing, it took me some time to reach the part of the clump where he was stationed. At last, by using great care, I drew myself directly under the bush on which he was perched; and as it was now day light, I had a good view of the object that had drawn us from our easy huts, for two mornings. He was a small bird, not large enough to pay us for our labor, but the familiar sound attracted us, being a pleasant reminder of civilized life.

While lying on the ground, thinking of the best way to secure my prize, the little bantam turned his head, bringing his little sharp eye to bear upon me. One look seemed to be enough, for he gave a sudden hen-like squall and flew, where, I never knew; for that was the first and the last time I ever saw the coveted prize.

Going back to our cabin, I was met by John, with the cool remark, that he knew I should do no better than he had done; this

was all very well to him, but really I felt quite sorry at the ill success of my morning's walk.

(TO BE CONTINUED.)

HOME TOPICS.

Graham Crackers.

One pint sour cream, one half teaspoonful soda, one tablespoonful sugar, a little salt. Stiffen with Graham flour sufficient to roll out quite thin; cut in diamonds, and bake in a quick oven.

If sour cream cannot be procured, use milk, adding a small piece of butter.

Glassware.—Tumblers that have had milk in them ought never to be put into hot water.

Washing.—Borax, put in the water used for washing gingham and highly colored prints, will preserve the colors.

Corns.—Troublesome corns, it is said, can be entirely cured by rubbing them over with ordinary white chalk each day for a number of days.

To Penetrate Smoke.—By wetting a silk handkerchief, and placing it over the mouth and nostrils, one can pass through the densest smoke with but very little inconvenience as to breathing.

For Wounds.—The aching and stiffness caused by wounds can be almost entirely relieved by holding the wound over the smoke of burning sugar. One of our correspondents, who gives us this information, punctured his right leg with a large awl, and the limb became in consequence very painful and stiff, so that he walked with great difficulty. A tablespoonful or two of sugar poured on some live coals in a shovel and held under the wound so relieved him that the day after he could walk as well as ever. It is said that if a poultice of pounded peach leaves is placed upon a wound so soon as it is received, lockjaw need not be feared. *Tribune.*

Hot Water for Wounds.

Hot water in the treatment of bruises and wounds is strongly advocated by certain medical authorities. In proof of its efficacy, the *New York Medical Journal* states the following case: The hand of a workman in a machine-shop was crushed under the fall of a trip-hammer weighing 700 pounds. The hammer was arrested when within a half-inch of its bed, but the palm of the unfortunate hand receiving the blow was reduced to a pulp. The metacarpal bones were extensively comminuted, yet, in the hope of saving the member, it was kept immersed in hot water for two or three weeks, and then taken out and dressed. In three months the patient was dismissed from the hospital, and in nine months was able to move his fingers and demonstrate that he still possessed a useful hand. The temperature of the water employed in such cases should be about 103 deg. Fahrenheit.

Care of House Plants.

A LADY in Kansas gives her plan of caring for house-plants as follows: "I live in a frame house, and last Winter kept fifty pots of different kinds of geraniums, roses, fuchsias, and remountant pinks, all of which received the same kind of treatment, and in the spring my plants were more healthy and the leaves a dark-green color. Many came to me for slips in preference to the green-houses. Every two weeks all the Winter I would take a handful of tobacco-stems and steep them by pouring boiling water over them until it looked like strong tea; then when the tea cooled enough to bear the hand, I poured it over the plants. Sometimes the leaves would wilt for a few moments, and then straighten out and have that bright, fresh look they have in summer after a shower. Then I would weaken the tea a little more and wet the ground in the pots, and I had no red spider nor green fly."

The church is God's jewelry—His working house, where His jewels are polished for His palace; and those He especially esteems and means to make most resplendent He hath oftentimes His tools upon them.



Signs of A Prosperous Farmer.—When you see his barn larger than his house, it shows that he will have large profits and small afflictions. When you see him driving his work, instead of his work driving him, it shows that he will never be driven from good resolutions, and that he will certainly work his way to prosperity. When you always see in his wood-house a sufficiency for three months or more, it shows that he will be more than a ninety days wonder in farming operations, and that he is not sleeping in his house after a drunken frolic. When he has a house separate from the main building, purposely for ashes, and an iron or tin vessel to transport them, it shows that he never built his dwelling to be a funeral pile for his family, and perhaps for himself. When his sleigh is housed in summer, and his farming implements covered both winter and summer, it plainly shows that he will have a good house over his head in the summer of early life, and the winter of old age.

Sudden changes in the weather are very trying to poultry, and no poultry-keeper is up to his business who does not keep a few remedies at hand to promptly meet any indisposition. Simple remedies are generally sufficient, if used at the first appearance of trouble. Sulphur, charcoal, and cayenne given in soft food, will generally restore them, but in the case a distinct disease appears, remove the affected bird for special treatment.

A tablespoonful of guano, dissolved in one gallon of warm water, and used twice a week, or every fourth day, is also an excellent stimulant for all kinds of plants.

Liquid fertilizer, made from horse or cow manure, is equally good; but care must be taken not to use it in too strong doses, as it will burn up the tender rootlets and kill the plants.

Give Us a Breed of Walking Horses.

What use are fast horses to farmers? Can they put them to work in the plow, harrow, cultivator, roller, reaping-machine, cart, or wagon? No. A storm might arise and the whole crop of hay be ruined, if they had to depend on 2: 40 horses to haul it in. There is but one use that we can see that a farmer might put them to,—sending for a doctor; but as farmers have very little occasion for this professional gentleman, and never get very sick, a slower and surer horse will answer better. Why, then, parade these horses at the head of the lists at agricultural fairs, and give them the biggest premiums? No wonder our practical farmers complain of this, while there is no premium at all for walking horses, which are a thousand times more useful,—we mean to the farmer, and for general agricultural and industrial purposes. Thoroughbred horses have their uses, and we do not desire to utter a word against them, but many good words in their favor. They, however, must fill their own places, and work-horses theirs; and neither should be advocated to the exclusion of the other. Both should be recognized according to their value.—[*Germantown Telegraph.*]

Mr. Mechi, the famous scientific farmer of England, estimates that fifteen hundred sheep folded on an acre of land for twenty-four hours, or one hundred sheep for fifteen days, would manure the soil sufficiently to carry it through a four-years rotation.

Selected.

Loving Friends.

Never cast aside your friends if by any possibility you can retain them. We are the weakest of spendthrifts if we let one drop off through inattention, or let one push away another, or if we hold aloof from one through petty jealousy or heedless slight or roughness. Would you throw away a diamond because it pricked you? One good friend is

not to be weighed against the jewels of the earth. If there is coolness or unkindness between us let us come face to face and have it out. Quick, before the love grows cold! Life is too short to quarrel in, or to carry black thoughts of friends. It is easy to lose a friend, but a new one will not come for calling, nor make up for the old one.

FACING ITS POSITIONS.

The New Jerusalem Messenger says: In a recent address made by Mr. Macrae, one of the Scotch "heretics," he uttered bold and radical expressions. Such men in the Old Church will certainly bring it face to face with its untenable positions. This Scotch man, and others like him, must break up the spiritual soil of mankind for new truth and new life. The following are Mr. Macrae's words: "The real heretic is the Westminster Confession. It misrepresents the character of God, and a false view of the position and destiny of man naturally follows. Carried to its issue, it robs God of his goodness, his mercy, and his justice. It robs him even of his sovereignty

"The first necessity, in the present state of things, is that the present policy of evasion and concealment should be reversed, and the Church's real convictions be made known. The second is that her Confession should be squared with her actual faith. The third is that this should be done on grounds that would make her new creed a help and not a hindrance, and allow her henceforth to advance freely, as God shall guide, to the full knowledge, and proclamation, and practice of the truth."

A minister was riding through a section of the State of South Carolina, where custom forbade innkeepers to take pay from the clergy who staid with them. The minister in question took supper without prayer, and ate breakfast without prayer or grace, and was about to take his departure when 'mine host' presented his bill. 'Ah, sir,' said he, 'I am a clergyman!' 'That may be,' responded Boniface; 'but you came here, smoked like a sinner, and ate and drank like a sinner, and slept like a sinner; and now, sir, you shall pay like a sinner.'

SEEDS.

We are sowing, daily sowing,
 Countless seeds of good and ill,
 Scattered on the level lowland,
 Cast upon the windy hill;
 Seeds that sink in rich brown furrows,
 Soft with heaven's gracious rain;
 Seeds that rest upon the surface
 Of the dry, unyielding plain.
 Seeds that fall amid the stillness
 Of the lonely mountain glen;
 Seeds cast out in crowded places,
 Trodden under foot of men;
 Seeds by idle hearts forgotten,
 Flung at random on the air;
 Seeds by faithful souls remembered,
 Sown in tears and love and prayer.
 Seeds that lie unchanged, unquickened,
 Lifeless on the teeming mold;
 Seeds that live and grow and flourish
 When the sower's hand is cold;
 By a whisper sow we blessings,
 By a breath we scatter strife;
 In our words and looks and actions
 Lie the seeds of death and life.
 Thou who knowest all our weakness,
 Leave us not to sow alone!
 Bid thine angels guard the furrows
 Where the precious grain is sown,
 Till the fields are crowned with glory,
 Filled with mellow, ripened ears—
 Filled with fruit of life eternal
 From the seed we sowed in tears.
 Check the froward thoughts and passions,
 Stay the hasty, heedless hands,
 Lest the germs of sin and sorrow
 Mar our fair and pleasant lands.
 Father, help each weak endeavor,
 Make each faithful effort blessed,
 Till Thine harvest shall be garnered,
 And we enter into rest.

Arabian Maxims.

The little which suffices is better than the
 much which disturbs us.

The best possession is a sincere friend.

The eulogium made on the absent, serves
 to incline our hearts to the present.

The best of riches is contentment, the
 worst of poverty is low spirits.

Labor for this life as if thou wert to live
 forever; and for the other, as if thou wert
 to die to-morrow.

Desire not either the wise man or the fool
 for thine enemy, but guard thyself equally
 from the cunning of the wise man and the
 ignorance of the fool.

The man who contents himself to-day with
 that which he has, will content himself to-
 morrow with that which he may have.

KIND WORDS.

As the breath of the dew on the tender
 plant, they gently fall upon the drooping
 heart, refreshing its withered tendrils and
 soothing its burning woes. Bright oases they
 are in life's great desert. Who can estimate
 the pangs they have alleviated, or the good
 works they have accomplished? Long after
 they are uttered do they reverberate in the
 soul's inner chamber, and sing low, sweet,
 liquid strains, that quell all the raging storms
 that may have before existed. And oh, when
 the heart is sad, and like a broken harp, the
 sweetest chords of pleasure cease to vibrate,
 who can tell the power of one kind word?
 One little word of tenderness, gushing in upon
 the soul, will sweep the long-neglected
 chords, and awaken the most pleasant strains.
 When borne down with the troubles of life,
 we are ready to sink fainting by the way, how
 like the cheerful rays of sunshine do kind
 words come. They disperse the clouds, dispel
 the gloom, and drive sorrow far away.

EVIL THOUGHTS.

You are not guilty on account of anything
 you cannot control. Evil thoughts follow
 some principle of association, some old channel
 of thought, or inherited predilection. The
 remedy does not lie in a frantic opposition
 to them. This only makes the impression
 deeper. Turn your attention away from
 them. Do not oppose them so much as neglect
 them. Above all, never let one of these
 cast-out devils find the house empty, swept
 and garnished. Fill your mind with other
 things. Be careful what you read. Read
 abundantly, and of the best books. An idle
 brain is the lodging-house of evil thoughts,
 as an unoccupied house gives shelter to
 tramps and unclean beasts.

OUR FATHER'S KINGDOM.

JAMES G. RUSSELL.
Marche.

ENFIELD, N. H.

On - ward, up - ward, through the lab - y -

The first system of the musical score for 'Our Father's Kingdom'. It consists of two staves. The top staff is in G major (one sharp) and 2/4 time, starting with a treble clef. The bottom staff is in G major and 2/4 time, starting with a bass clef. The melody is simple and march-like, with lyrics 'On - ward, up - ward, through the lab - y -' written below the staves.

rinths of dark - ness, Lo the glo - rious heights of per - fect

The second system of the musical score. It continues the melody from the first system. The lyrics 'rinths of dark - ness, Lo the glo - rious heights of per - fect' are written below the staves.

free - dom we're at - tain - ing. Let the mu - sic sweet - ly roll

The third system of the musical score. It continues the melody. The lyrics 'free - dom we're at - tain - ing. Let the mu - sic sweet - ly roll' are written below the staves.

from each liv - ing joy - ful soul, Ev - i - denc - ing

The fourth system of the musical score. It continues the melody. The lyrics 'from each liv - ing joy - ful soul, Ev - i - denc - ing' are written below the staves.

sure and full the vict' - ry we are gaining. All along our

heav'n - ly way, Bright - er grows each glad - some ray;

Clouds of doubt are dis - ap - pear - ing, Leav - ing clear our

vis - ion. An - gel bands are gath'r-ing near, Lead-ing on and



The Impersonality of Truth.

We recently received the few lines following, from Elder G. B. Avery, of our Central Bishopric; intended as instruction for us in dealing with personal controversies. We hope, all, from *Kentucky* to *Maine* will take warning, and leave personal, argumentative collisions where they more properly belong—"without"—see Rev. 22: 15. ED.

"Truth will not arrange any person's opinions in the capacity of a target of error, for some other erring gunner to shoot at. It will simply, kindly shine, and lovingly enlighten all concerned with it. However rusty any may be, few, or none will sit willfully still, and quietly be rubbed until they shine brightly; for they will think, and with some good reasons too, that the dust, made in the process of scouring, will so blind the eyes of the operators, that they will never see the shining."

Happy are they who think seriously of the truths of religion; but far more happy are they who feel and love them.—Fendon.

OBITUARY.

At South Union, Ky., April 13, William Ware, aged 48. Had been installed Elder of the East family just 5 weeks previous.

We notice in *The Western Star* (Lebanon, O.) an elaborate essay on "Forest Culture," by our Bro. Cephas Holloway. Though intended only to affect Ohio State, it contains invaluable hints worthy to be acted upon in every section of Country.

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Canterbury, N. H. PUBLISHER.